

修習四如意分

行者得四禪四無色定。心已柔軟。若求五神通。依第四禪則易得。若依初禪二禪三禪雖復可得。求之甚難得亦不固。所以者何。初禪覺觀亂定故。二禪喜多故。三禪樂多故。與定相違。四如意分皆是定相。唯第四禪無苦無樂無憂無喜。無出入息。諸聖所住快樂安隱。是故行者當依第四禪修四如意分。所謂欲定行法成就如意。精進定心定思惟定行法成就如意。依是住者無事不得。問曰。云何欲定行法成就如意。答曰。欲名欲於所求之事。定名一心無有增減。行法名信念巧慧喜樂等助成欲定。因欲為主。得定故名為欲定。精進定心定思惟定亦如是。行者觀欲莫令有增有減。莫令內多攝外多散。柔軟平等調和堪用。猶如彈琴調其緩急。隨作¹何曲。精進心思惟亦爾。如行者。學飛欲飛是名欲。攝諸散心集助行法。是名精進心。能舉身離身心鹿重睡掉等。心則輕便。以心輕故能舉其身。是名心。籌量欲精進心多少。能舉身未能壞內外諸色味。是名思惟。依四如意分。能具足一切功德。何況五通。

The Practice of the Four Bases of Supernatural Powers

When the practitioner attains the four *dhyānas* and the four concentrations in the formless objects, his mind becomes pliable. If he seeks the five [mundane] supernatural powers, he can easily attain them on the basis of the fourth *dhyāna*. Even though these can also be attained on the basis of the first, second and third *dhyānas*², if one seeks for them there, their attainment is very difficult and not stable. Why is this so? It is because the concentration in the first *dhyāna* is disturbed by applied and sustained thought. The second *dhyāna* has [too] much joy and the third *dhyāna* has [too] much happiness. These [three phenomena] contravene the concentration. The four bases of supernatural powers are all characterized by concentration. The meditator ought to practice them on the basis of fourth *dhyāna*, because only the fourth *dhyāna* is free from pleasure, pain, worry, and joy and from in-breath and out-breath. It is the pleasant, peaceful, and stable dwelling of the noble ones. That is to say, the four bases of supernatural powers succeed due to ³concentration based on zeal and ⁴determined striving, concentration based on energy and determined striving, concentration based on [purity of] mind, and concentration based on investigation and determined striving. One who dwells relying on these four bases of supernatural powers can attain anything [he wishes for].⁵

Question: How does one succeed in the basis of supernatural power that possesses concentration due to zeal and determined striving?

Answer: Zeal is called an ardent desire for the thing one is searching for. Concentration is called one-pointedness without fluctuation of mind. The determined striving is called [the mental factors] helping to achieve zeal and concentration, such as faith, mindfulness, ingenious wisdom, joy, happiness, etc. When zeal is a prominent factor in attaining concentration, that concentration is called based on zeal. The same applies to concentration based on energy, purity of mind and investigation. As the meditator contemplates the zeal, not letting it to be in excess or in deficiency, not letting it to be too much gathered inside or distracted outside, it becomes pliable, equal, harmonious, and

¹ 何 = 歌【宋】【元】【明】【宮】

² See for example *Paṭisambhidāmagga*, *Iddhikathā*, Pali Text Society 1979, 205.

³ *samādhi*

⁴ *samyakpradhāna*

⁵ Ibid. or V.M. tr., 422-3.

durable just like the string of a zither, not too loose nor too tight. One can play any tune as he wishes. The energy, purity of mind, and investigation are also to be understood in the same manner.

If the meditator learns to fly, the desire to fly is called zeal. The gathering of all the scattered thoughts to accomplish this act is called energy. Mind's ability to raise one's body, by abandoning the corporeal and mental grossness together with sloth, torpor and excitement. When the mind becomes light and workable, it can lift the body due to its lightness, that is called [pure] mind. Pondering as to how much zeal, energy, and mental concentration is needed so as to be able to let the body rise without disturbing the taste [of balance] between the inner and outer material phenomena, that is called investigation. Based on the four bases of supernatural powers, all virtues can be perfected, not just the five supernatural powers.⁶

修習變化神通

問曰。五神通何者先生。答曰。隨所樂者為先。問曰。若爾者何以變化神通在初。答曰。五神通多為眾生。所以者何。如慧解脫阿羅漢。既得阿羅漢作是念言。有眾生多鈍根者。不信道事輕慢佛法。我得難事漏盡神通。如何不起神通教化眾生而令墮罪。又佛大悲利益眾生。我為弟子。應以神通助益眾生。然諸眾生多以現事而得利益。神變感動貴賤大眾無不傾伏。餘通無有是者。以是故變化神通在初。問曰。天身火大多故身有光明。亦能昇虛疾去。鬼神風大多故身則輕疾。無所觸礙。龍身水⁷多故心念生水。亦能變動。人身地大多故輕動相少。云何能飛。答曰。以人身地種輕動相少故。求學神通。如天如神何用通為。如地雖重。以水力故地則為動。如是心力故能舉其身。譬如獼猴從高墜落而不傷身。人墮則傷。以獼猴心力輕疾強故無損。當知身通如是。心力強故。又如人能浮。雖在深水而不沈沒。心方便力故能持其身。以是故當知。人身雖重。心力強故身飛虛空。問曰。如是可信云何當學。答曰。若行者住於第四禪。依四如意分。一心攝念觀身。處處虛空如藕根孔。取身輕疾相。習之不已。身與心合。如鐵與火合。滅身僂重相。但有輕疾身。與欲精進思惟及助行法合。欲等善行力故。身則隨逐如火在鐵輕軟中用。又復色界四大造色。在此身中與身和合。令身輕便隨意能去。如人服藥。令心了了身則輕便。譬如色界四大造色明淨。在此身故眼則明淨。如人學跳習之轉工絕於餘人。如鳥子學飛漸漸轉遠。身通如是。初得之時。或一丈二丈。漸能遠飛。是變化神通⁸有四種。一者身飛虛空如鳥飛行。二者遠能令近。三者此滅彼出。四者猶如意疾。彈指之頃有六十念。一念中間能越無量阿僧祇恒河沙國土。隨念即至。用是神通身得自在。一身能為多身。多身能為一身。大能為小小能為大。重若須彌輕如鴻毛。如是等所作如意。復次菩薩得是身通。一念之頃度恒河沙國土。然眾生見菩薩到彼。而菩薩不動於本處。於彼說法教化。此亦不廢。或有天人著常顛倒。可以神通度者。現燒三千大千國土。而眾生見三千大千國土焚燒破壞。而國土無損。有眾生心生憍慢。現作手執金剛杵。從金剛中出火。見者怖畏歸伏禮敬。有人樂著轉輪聖王身。即現轉輪聖王而為說法。或現釋提桓因。或現魔王。或現聲聞辟支佛。或現佛身。隨所樂身而為說法。菩薩或復在虛空中結⁹加趺坐。從身四邊悉放種種光明而為說法。或時眾生樂雜色莊嚴。即為現三千大千國土七寶莊嚴幢幡

⁶ See S.N. *Iddhipādasamyutta*, tr. Bodhi, 1718.

⁷ (大) + 多【宋】【元】【明】【宮】

⁸ 有 = 力【宋】【元】【明】

⁹ 加 = 伽【宋】【元】【明】， = 跏【宮】

華蓋百種伎樂。處中說法。或令三千大千國土為一海水。青蓮紅華覆蓋水上。於上說法。或坐須彌山上。以梵音聲說法。普聞諸國。或時眾生不見其形。但聞說法之聲。或作乾闥婆身。伎樂音聲令其心悅。然後說法。或現龍王雷電霹靂。而以說法。如是種種因緣方便。而現神變開引眾生。問曰。是神通變化諸物。云何而不虛妄。答曰。行者先知諸法虛誑如幻如化。譬如調泥隨意所作。如福德之人尚能夏有雪冬生華河不流。又如仙人瞋怒令虎狼師子變為石身。何況神通定力而不變物。復次一切物中各有氣分。取其分相神力廣之。餘者隱沒。如經說。有比丘神力心得自在。見有大木欲令為地即皆是地。所以者何。木有地分故。若水火風亦如是。若作金銀種種寶物。隨意悉作。何以故。木有淨分故。問曰。物變如是化無本末。其事云何。答曰。有言虛空中四大所造微塵。化心力故令諸微塵合成化人。譬如人死或生天上或生地獄。罪福因緣故。和合微塵為¹⁰化亦如是等是¹¹物變化神通相。

The Practice of Psychic Powers

Question: Which of the supernatural power arises first?

Answer: The meditator can start with the one of his liking.

Question: If it is so, why is does the practice of¹² psychic power of mental transformation come first?

Answer: The five supernatural powers can do a lot for sentient beings. Why this so? An arahant who is wisdom liberated, when he attains [the fruit] of arahatship may reflect in this way:

“There are sentient beings with very dull faculties who do not believe in the Buddhist path and belittle the teachings of the Buddha. Now, I have realized what is hard to obtain, namely the supernatural power of the exhaustion of cankers. [The belittling of the teachings] cause beings to fall into evil ways, so I must give rise to supernatural powers in order to convert them. Besides, the Buddha has benefited beings due to his great compassion. As to myself, being his disciple, I should assist and benefit beings by means of the supernatural powers so that they gain benefits here and now.”

The psychic power of transformation can affect the noble and the mean and subdue all. The other supernatural powers cannot do this. That is why the psychic power of mental transformation comes first.

Question: The body of divine beings is shining, because the fire element is predominant in it, and so they are also able to rise in space quickly. The body of hungry ghosts is light and [moves] fast, because the wind element is predominant in them, they encounter no obstructions. They are light and fast. The Nāgas can produce water mentally, because the water element is predominant in them, so they are also able to transform their bodies. In the human body the earth element is predominant so they have but a little mobility. So how can they fly?

Answer: Human beings do not move easily because the heavy earth element is predominant in their bodies so they seek to learn the supernatural powers. If they were like gods or spirits, of what use would the supernatural powers be to them? Even though the

¹⁰ (身) + 化【宋】【元】【明】【宮】

¹¹ 物 = 初【宋】【元】【明】【宮】

¹² *vikurvana*

earth is heavy, it can move by the power of water. In the same way, the mind power is able to lift the body. As for example a monkey can fall from a high [rock] without hurting himself, but if a human falls he will be hurt. It is because (at the moment of falling), the mental power of the monkey is light, swift, and strong, that is why he does not get injured. One should know that the body can move in the same manner due to the power of mind being strong. Or, like a human being is able to float without sinking in a deep water and keep his body afloat due to the power of his mental skills. Therefore, one should know, that even though the human body is heavy, it can fly into the space if one's mental power is strong.

Question: This is trustworthy, but how does one learn [the skill]?

Answer: Based on the four bases of the supernatural powers, the meditator dwells in the fourth *dhyāna* and contemplates one-pointedly his body as being empty everywhere like the cavities of lotus roots. He seizes the characteristics of lightness and speed in his body and practices continuously in this way until his mind and body are blend together¹³ like iron and fire. Thus, he extinguishes the characteristics of grossness in the body so that only [the characteristics] of lightness and speed will be there. Due to the power of zeal and other wholesome mental formations such as effort and investigation, assisted by determined striving, his body becomes like fire in iron, light, and smooth. Besides, the four elements and the matter derived from the four elements blend with the body in his body, making it light and workable so that it can move in accordance with one's wish. This is like someone taking medicine that makes the mind clear, and thereby making his body light and workable.

As for example, because the four elements and the corporeality derived from the four elements are bright and clear in the sphere of subtle forms therefore the eyes [of beings] whose bodies are [absorbed] in this sphere also become bright and clear. [This process of learning to fly] is like learning to jump in which one is able to surpass others due to his diligence in practice.¹⁴ It is like a chick gradually learning to fly further and further. The practice of psychic transformation of the body is like this. First, one learns to move the body by inches and gradually he can fly far.

This psychic power of mental transformation is of four kinds: flying in the sky like a bird, causing far to become near, making one thing appear by removing another, and [making the body move] as fast as the mind. In one snap of fingers, there are sixteen instants (*kṣaṇas*). [One who has mastered the psychic power of mental transformations] should be able to go across innumerable lands as many as the sands of the Ganges in just one single instance. Using this psychic transformation, one obtains the mastery of the body. One body can become many bodies and many bodies can become one, big can become small and small can become big. One can become as heavy as Mount Sumeru or as light as a feather. In this way, the practitioner is able to act in accordance with his wishes.¹⁵

And furthermore, if a Bodhisattva attains this power of mentally transforming his body, he can cross innumerable lands and beings see him reaching there without him actually moving from his original place. The Bodhisattva thus teaches the Dharma and converts beings in these lands as well as in his place.¹⁶ [Or] if there are gods attached to the perverted view of permanence, he is able to use supernatural powers to convert them. [Or] he can manifest the burning of all lands in the chiliocosm so that sentient beings there see the destruction by burning, and yet all these lands will not be harmed. [Or] if beings give rise to

¹³ Compare for example with Y.B.S. *Śrāvakabhūmi* ed. K.Shukla:462

¹⁴ Ibid :463.

¹⁵ Compare V.M., *Iddhividdha-niddesa*, tr., 420-445.

¹⁶ On supernatural powers of Bodhisattva see for example *Daśabhūmikāsūtra*, Mithila 1967, ed. P. L. Vaidya, 22.

infatuation and pride, he will manifest as Vajrapāṇi, holding a diamond scepter in his hand emitting fire. Those who see him will be afraid and subdued and will worship him.

Some people cherish the appearance of the holy universal monarch, so they manifest this body to teach the Dharma, or they manifest [the body] of Indra, or of Māra the king [of death], or they manifest as Buddha's disciples, or Pratyekabuddhas, or in the body [the fully awakened Buddha, or he manifests any kind of body that beings like to teach the Dharma. Or a Bodhisattva can appear in the sky with his legs crossed, emitting all kinds of rays from his whole body in order to teach the Dharma. [Or] sometimes he manifests himself in the lands of the chiliocosm bedecked with all kinds of ornaments made of seven precious substances with flags and decorated canopies, [or] in all kinds of entertainment places to teach the Dharma. Or he lets all the lands of the chiliocosm become one ocean covered with blue and red lotuses and teaches the Dharma amid them. Or he sits on the top of Mount Sumeru and teaches the Dharma with brahma-like voice, letting beings in all lands hear it. Sometimes, beings do not see his appearance only hear the sound of his Dharma discourse. Sometimes, he appears in the body of a *gandharva* and let beings enjoy his play and afterwards he teaches the Dharma to them. Or he may also manifest himself as a Nāga king and teaches beings the dharma through the rumbling sounds of thunders. In this way, the Bodhisattva uses all kinds of conditions and skillful means to demonstrate his psychic transformations in order to guide all sentient beings.

Question: Is it not the case that all these things created by psychic transformations are illusory?

Answer: The meditator first understands that all of the phenomena are illusive and deceptive like an illusion or a product of magic. As for example, one can make clay into any shape according to one's wish, or as a man of great merit can make snow fall in summer or flowers bloom in winter or stop the river flow, or as a sage in his anger can turn tigers, wolves, or lions into stone, so what difficulty is there in using the power of concentration for psychic transformation of things?

And furthermore, all objects have their specific ¹⁷component parts so that [an experienced meditator] can expand the characteristics of some parts and conceal the remaining characteristics by his psychic power. As the scriptures explain, a bhikṣu who has attained the mastery of psychic powers, when he sees a big tree wishing to make it earth, it becomes all but earth. Why is this so? It is because the tree is composed of earth as well as of water, fire, and wind. In the same way one can transform objects into gold, silver, and all kinds of precious substances in accordance with his wishes. Why? Because the trees, (etc.) are composed of ¹⁸pure elements.

Question: How to explain the psychic transformation of objects from something into nothing in its substance, and in its details?

Answer: There is a saying that the atoms of matter derived from the four elements in space can be transformed into the shape of a human body through psychic powers. As for example a person when he dies is reborn in accordance with the circumstances of his meritorious and non-meritorious deeds, either in heaven or in hell. The combination of atoms to produce a corporeal transformation is also like that. These are the characteristics of the supernatural power of psychic transformations of things.

¹⁷ *Qi fen*=*avayavadharma*.

¹⁸ *Jing fen*= pure elements should refer to the pure characteristics of the four elements; hardness of earth etc.

Pure elements mean the pure characteristics of the elements like hardness of earth, etc., so *lakṣaṇa prthvi* or earth in terms of pure characteristics as opposed to *samvṛtti prthvi*, or conventional earth.

修習天耳通

若行者欲求天耳。亦以第四禪為本。修四如意分。如上所說。調柔其心。屬念大眾音聲。取種種聲相。所聞之聲常當想念。若心餘緣攝之令還。常當一心修念。即於耳中。得色界四大所造清淨之色。是名修習天耳。以是天耳。聞十方無量國土音聲。所謂天聲人聲龍聲。阿修羅聲。乾闥婆聲。栴陀羅聲。摩睺勒聲。及畜生餓鬼之聲。地獄苦痛龜細大小音聲等。皆悉聽聞。菩薩定心轉深。乃聞十方諸佛音聲。從佛聞法而不取相。以法為真法為最上。而依深義不依於語。云何深義。所謂知諸法空無相無作。不生邪見。於義亦不得義。不可得中亦無得相是依深義不依語言。復次行者依了義經。不依非了義經。了義經者。若能依義。一切諸經皆是了義。義畢竟空不可說相故。是以諸經皆是了義。若不依義。是人於諸經皆不了義。所以者何。以無深智。隨逐音聲故。是音聲實相亦入深義。俱不可說。是名分別了義經不非了義經。復次行者依智而不依識。何以故。行者知是識相。從因緣和合生。無有自性。無色無對不可見。無知無識虛誑如幻。如是知識相。識即為智。是故依智而不依識。行者雖復生識。若識若智而不生著。知識如相。識即為智相。以是智相為眾生說。復次行者依法不依人。何以故。若佛法中實有人者。無有清淨得解脫者。而一切法無我無人。但隨俗故說有人有我。以是故行者依法不依人。所謂法者諸法之性。法性者無生性。是無生性者畢竟空。是畢竟空者不可說者是。何以故。以語說法。法中無語語中無法。語則是無語相。一切語言非語言相。以是故經說。無示無說是名佛法。行者以天耳聞諸佛法。若人若法不生著見。若分別二相非為佛法。若無二相則是佛法。行者依止天耳力故。聞甚深之法。以教化眾生。是名天耳神通。

The Practice of the Divine Ear

If the meditator wishes to seek for the divine ear, the basis of his practice should also be the fourth *dhyāna*. He should practice the four bases of supernatural powers as explained before for making his mind pliable so that he is able to fix his mind on the contemplation of the sounds of all sentient beings. He pays attention to different characteristics of sounds and always meditates on whatever sound he hears. If his mind goes to other objects, he gathers and brings back [to the meditation object]. He always ought to practice one-pointedness, so that the ear's sensitivity in his ears will become the derived materiality of the sphere of subtle forms.¹⁹ This is called the practice of the divine ear by means of which one is able to listen to the sounds of [beings in] innumerable lands in the ten directions. Such as divine sounds, human sounds, *nāga* sounds, *asura* sounds, *gandharva* sounds, *caṇḍāla* sounds, great serpent's sounds, animal sounds, hungry ghost sounds, the sounds of agony of denizens in hell, gross and subtle sounds, loud and soft sounds—he will be able to hear them all.

When the Bodhisattva's mind concentration becomes deep enough, he will hear the voices of the Buddhas in the ten directions, he will listen to the teachings of the Buddhas without grasping any sign. It is because he regards the real dharma as supreme, relying on its deep meaning rather than on words. What is the deep meaning? It is the knowledge that all phenomena are empty, signless, and non-created. Thus, he does not allow wrong views to arise as he also does not grasp on to the meaning of the objects. With all objects becoming ungraspable, not holding on to any signs [of objects] means relying on the deep meaning, not

¹⁹ Compare V.M. tr., 446, aso D.N. 1, 179., or *Śrāvakabhūmi* :465

on words.²⁰

Moreover, (the Bodhisattva) meditator relies on those sūtras with the explicit, ultimate meaning, not on the sūtras that do not reveal the explicit, ultimate meaning.²¹ (That is to say), all the sūtras have an explicit, ultimate meaning, because [they reveal] the ultimate emptiness of the phenomena and their inexpressible characteristics. Therefore, all the sūtras are with an explicit meaning. If one does not rely on it, all the sūtras will not become of ultimate meaning for him. Why is this so? He follows the sound, not the deep wisdom. However, the real characteristics of sound will also gain a deep meaning, when both [the meaning and sound] become inexpressible. This is called analyzing the sūtras in accordance with their explicit, [ultimate] meaning, not without it.

And furthermore, the meditator should rely on ²²wisdom, not on a differentiating consciousness. Why is this so? The meditator should know that the characteristics of a differentiating have arisen due to the intermingling of causes and conditions, the consciousness as such is devoid of self-characteristics. The characteristics of consciousness are formlessness, non-resistance and invisibility. They are free from knowledge, free from [the process of] differentiating, illusive, deceptive and [unreal] like an illusion. If one understands the characteristics of consciousness in this way, consciousness then becomes wisdom.²³ This is why one should rely on wisdom and not on a differentiating consciousness. [With this understanding], even though the meditator may let differentiating consciousness arise again, he will not be attached either to a differentiating consciousness or to wisdom. When one knows the suchness as being [the true] characteristic of consciousness, consciousness becomes wisdom. By these very characteristics of wisdom, one should teach the sentient beings.

Furthermore, the meditator should rely on the²⁴Dharma, not on person. Why is this so? If there really were an existing person in the teachings of the Buddha, no one would be pure [enough] to attain liberation, since all the phenomena are devoid of [a lasting] self or person. It is merely in terms of a worldly convention that one speaks of self or person and therefore, a meditator ought to rely on Dharma, not on person. That which is called the Dharma, is the nature of all phenomena and the nature of all the phenomena is the unborn nature. This unborn nature is the ultimate emptiness and this ultimate emptiness is perfectly unutterable. Why is this so? One explains the Dharma by using words, but there are no words in the Dharma and no Dharma in words. Because language is characterized by no [words] language and all words are characterized by the non- words²⁵.

Therefore, the ²⁶sūtras explain the teaching of the Buddha as non-manifested and unutterable. The meditator who uses the divine ear to listen to all the teachings of the Buddha does not allow attachment and view either to people or to the dharmas to arise. If he differentiates [the phenomena in terms of duality, it is not the Buddha's teaching.²⁷ It becomes the Buddha's teaching when characterized by non-duality. The meditator listens to

²⁰ See for example the explanation of the four refuges of Bodhisattva in Y.B.S. *Bodhisattvabhūmi*, Jayaswal in. Patna 1966, N. Dutt ed., 175-6. Here first refuge is called *Bodhisattvaḥ arthārthī na vyañjanābhisaṃskārārthī*. Also compare *Bhāvanākrama* 2, 242.

²¹ Y.B.S. Ibid: *nītartham sūtram pratisarati na neyārtham*. In Y.B.S., it becomes the third refuge, here *neyārtha* translated as *fei liao yi*.

²² *Jñānapratisaranam na vijñānam*.

²³ Compare with *Bhāvanākrama* 2, 243.

²⁴ *Dharmam pratisarati na pudgalam*.

²⁵ Compare for example Y.B.S., *Bodhisattvabhūmi*, N.Dutt ed. Jayaswal I. Patna, 1966; *Tattvārthapatala*: 25-39.

²⁶ *Vimalakīrtinirdeśasūtra* ?, *Mahāprajñāpāramitāsūtra*. tr. Kumārajīva ch. 70 *San hui pin*.

²⁷ See *Mahāprajñāpāramitāsūtra*, tr. Kumārajīva ch. 74 *Pian xue pin*.

the very deep meaning of the Dharma, relying on the power of his divine ear in order to instruct sentient beings—this is called the supernatural power of the divine ear.

修習他心智

若行者欲得他心智。先自觀心。取心生相住相滅相。亦知心垢相淨相定相亂相等。復觀心所緣垢淨近遠多少等。自取內外心相已。然²⁸緣觀眾生色。取欲相心。瞋相心。慢相心。慳相心。嫉相心。憂相心。畏相心。語言音聲種種所作相心等。作是念。²⁹佛如我心。生時住時滅時。彼亦如是。自知心所緣。他亦如是。我心有如是色相語言所作相。他亦如是。常修學心相。如是習已得他心通。是時但緣他心心數法。如明眼者觀淨水中魚。有大小好醜悉皆見之雖有水覆。以水淨故不以為礙。行者如是。知他心通力故。眾生雖身覆心而能見之。既得心通。或時在大眾說法。先知其心。知是眾生以何深心行何法。何因緣有何相喜何事。知自心清淨故。知眾生心亦可清淨。如淨鏡中隨所有色若長若短方圓麤細等如本相現不增不減。所以者何。鏡清淨故。鏡雖不分別而顯其相。行者亦如是。自心清淨故。諸法無一定相。常清淨故。眾生心心數法皆悉知之。若眾中多婬欲者。即知其心。為說離婬欲法。患癡亦如是。何以故。心實相無染無瞋無癡。若眾中求聲聞乘者。亦知其心而為說法。雖為說法。知法性亦無有小。求辟支佛道者。亦知其心而為說法。雖為說法。知法性亦無有中。若求大乘者。亦知其心而為說法。雖為說法。知法性亦無有大。行者如是。等隨眾生心而為說法。亦不分別心相。雖分別三乘說法。而不壞法性。不壞法性故悉知一切眾生心所行。雖自用心知他心。於彼此心無逆無順。亦知一切眾生心心相續如水流。如知心性。法性亦如是。以他心智知眾生心而為說法。則不害也。是名知他心智神通。

The Practice of Knowing the Mind of Others

If the meditator wishes to attain [the supernatural power of] knowing the mind of others, he contemplates his own mind first by seizing its characteristics of arising duration and cessation. He also understands the characteristics of the defiled, non-defiled, concentrated and scattered mind, etc.³⁰ Moreover, he contemplates the objects of mind, in terms of pure or impure, near or far, or big or small and having seized the characteristics of consciousness inside and outside, afterwards he takes the different appearances of sentient beings as objects of his contemplation. He seizes the characteristics of greedy minds, angry minds, prideful minds, miserly minds, jealous minds, worried minds, fearful minds and of the minds that manifest all kinds of verbal expressions and sounds. And he thinks: “Time is like my mind, when the mind arises, lasts, and disappears, it does the same. When I know the objects of my own mind, I also know the objects of the mind of others. When I know the characteristics of forms and verbal expressions of my mind, I also know those of others”. He persists in learning characteristics of minds and having become well-versed in this practice, he attains the knowledge of the mind of others.

At that time, he just sees the minds and the mental factors of others like one with clear sight observes fish in the limpid water. He sees all kinds of fish—big, tiny, beautiful, or ugly—even though the water may conceal them, due to the clarity of water, he sees them all.

²⁸ 緣 = 後【宋】【元】【明】【宮】

²⁹ 佛 = 時【宋】【元】【明】【宮】

³⁰ Compare V.M. tr., 448-450.

In the same manner, meditator is also be able to see the mind of sentient beings, even though it is concealed by the flesh, due to the power of his knowledge of the mind of others. When he has attained the knowledge of the mind of others, teaching the Dharma to the crowd, he first understands the minds of the audience. He knows what kind of deep mind those beings use to practice what kind of method and what makes them happy. As he knows the purity of his own mind, he also understands that the mind of sentient beings can be pure. He is like a clear mirror reflecting the original forms of objects, whether short or long, square or round, gross or subtle, without adding or removing anything.³¹ How is this possible? Even though a mirror does not differentiate, nevertheless it can reveal the forms of objects because of its purity.

The meditator is also like this. Since his mind is pure, objects do not have a definite shape. He knows all the minds and mental factors of sentient beings because of the purity of his mind. If among his audience there are beings in whom the sensual desires prevail; he will know their minds and teaches the Dharma for abandoning of sensuality to them. It is the same with hate and resentment. How can this be? The true mind is characterized by freedom from impurities in the form of desire, hate, and delusion.³² If among his audience there are beings searching for the vehicle of disciples, he will also know their mind and teach them the Dharma accordingly. Even though he teaches them [the Dharma for disciples], he knows that the nature of the Dharma is free from smallness. As to the individuals searching the path towards the realization of Buddhahood for themselves, he will also know their mind and teach them accordingly, knowing that the nature of the Dharma is free from the middle [grade]. As to the individuals searching for the great vehicle, he will also know their mind and teach the appropriate Dharma to them, while knowing that the nature of dharma is also free from greatness.³³

The practitioner [of the knowledge of the mind of others] is also like this, he teaches the Dharma in accordance with the variety of the minds of sentient beings without holding on to differentiations as to mental forms. Even though he teaches the Dharma differentiating the three vehicles, he does not spoil the dharma nature. Since he does not spoil the dharma nature, he knows thoroughly the mental conduct of all beings. Knowing the use of his own mind, he will know the [use of the] mind of others. As [he knows] his and others mind is free from following or opposing mental differentiations. He will know the continuity of the mind of sentient beings as of a river's flow. Having realized the nature of the mind, he knows the nature of the dharmas to be also like this. Thus, the [true] knowledge of the mind of others is in knowing the mind of sentient beings in order to teach them the Dharma without spoiling [the nature of the mind]. This is called the supernatural knowledge of the mind of others.

修習宿命通

若行者欲知宿命。先自覺知今所經事向所經事。轉至昨夜昨日前日。如是一月。從今歲乃至孩童。譬如行道。到所至處思惟憶念所經遊處。如是習已。善修定力故。憶念生時處胎時。知某處死此胎生。知是一世二世三世乃至百世千萬無量億世。以宿命智。自知己身及他恒河沙劫所經由事。悉皆念知。以宿命事教化眾生。作如是言。我某處如是姓字如是生如是壽命所經苦樂。亦說彼所經之事。行者以宿命力故。知是眾生先世罪福因緣。所謂種聲聞因緣辟支佛因緣佛因緣。隨其因緣而為說法。復次行者宿命智力故。自知從諸佛種善根不迴向阿耨多羅三藐三菩提。今當迴向阿耨多羅三藐

³¹ Compare *Bhāvanākrama* 2, 248-251.

³² See for example *Mahāprajñāpāramitā*, *Fo mu pin*.

³³ See for example T.1582, *Guṇabhadra*, *Bosa shan jie pin*, ch. 20, *Bosa gong de pin*.

三菩提。行者亦知過去諸法滅時無所去。知未來世諸法生時無所從來。雖知過去世無始。不生無始見。雖觀未來世眾生滅入涅槃。亦不生邊見。行者念宿命時。增益諸善根。及滅無量世罪因緣。何以故。知一切法無新相無故相。得如是智慧已觀一切有為法及所經生死苦樂。如夢中所見。以是故於生死中心不生厭。於一切眾生而起悲心。知一切法皆是作相。作是念。如我千萬億無量劫往來生死。皆為虛妄非實。一切眾生來往生死皆亦如是。若無四大四陰者。是則為實。四大四陰亦畢竟不生。復次行者以宿命智憶念。曾為轉輪聖王。所受之樂無常磨滅。釋提桓因樂亦無常磨滅。有諸國土清淨莊嚴。及諸菩薩諸佛上妙之色。轉於法輪皆悉無常。何況餘事。念如是已心厭遠離。行者依宿命智入無常空。觀一切諸法皆空無常。而眾生顛倒故著。為是眾生故而生悲心。行是悲心。漸漸得成大悲。得大悲已。十方諸佛念是菩薩讚歎其德。是名宿命神通。

The Practice of Knowledge of Past Lives

If the meditator wishes to have the knowledge of the past lives, he should be aware of what he is doing at the moment and then take the mind to the past events. Thus, he should turn his attention to the happenings that occurred last night, yesterday, and the day before yesterday. He continues by remembering the events of the past month, tracing back from the present to early childhood. This can be compared to a traveler contemplating and recollecting the places he has traversed during his journey. When one has practiced like this, if one's power of concentration is good, one will be able to recollect the time one has spent in the womb and the time of birth. [In a due order] one will know the places and circumstances of one's previous death and birth in one, two, three, or hundreds, up to innumerable past lives.³⁴

By virtue of his knowledge of past lives, he will know the events of his own lives and the lives of other beings as many as sands in the River Ganges. He will recollect them all. The meditator will be able to instruct beings using this knowledge of the events of their past lives. Thus, he will say to them: "I was born in such a place, had such a name, belonged to such a caste, had such a lifespan, enjoyed such pleasures, and endured such suffering". He will also explain the events in the past of other persons. On the basis of the power of the knowledge of past lives the practitioner will know the circumstances of the wholesome and unwholesome deeds of beings in their past lives. That is to say, one will know the background of beings as related to their practices of disciples, of Buddhas for themselves, and of Bodhisattvas in previous lives, and teach the Dharma for them according to their conditioning.

Furthermore, due to the power of knowledge of past lives, the meditator will himself know the roots of merits that he has planted in the presence of all the past Buddhas without transferring them for the sake of the unsurpassed perfect realization and he will do the transference in the present. The meditator will also know that the past phenomena disappear without going anywhere and that the future phenomena will arise without coming from anywhere. Even though he will know the past to be without beginning, he will not allow the view of no beginning [eternal view] to arise. Even though he will contemplate how the beings in future are extinguished and enter into nirvāṇa, he will also not allow the extreme view [of annihilation] to arise.

While recollecting the past lives, the meditator will be able to increase his roots of merits and remove the innumerable causes and conditions of unwholesome. Why is this so? Because he will know that all phenomena are characterized by being neither new nor old.

³⁴ Compare A.K.B. ch. 7 verse 42, or D.N. 1: 80, V.M. tr.:451-464, Y. B. S *Śrāvaka bhūmi* Shukla ed., 465.

When he has attained this wisdom, he will contemplate the pleasures and sufferings in the past lives and all created phenomena as if they appeared in a dream.³⁵ Due to this, his mind will not be disenchanted in saṃsāra and will give rise to compassion for all the sentient beings. When one knows that all the [mundane] phenomena are constructed, one will think: "I have been transmigrating in saṃsāra **milliards** of billions of innumerable past lives and all of them were allusive and unreal. As to the transmigration in saṃsāra of all the sentient beings, it is also like this." As the four elements and four immaterial aggregates are not real, the four elements and the four immaterial aggregates must also be ultimately unborn.

Moreover, owing to his knowledge of the past lives, the meditator will recollect his past life like a universal monarch and that all the pleasures he enjoyed were impermanent, bound to disappear. Even the long-lasting pleasures of Indra are also impermanent, bound to disappear. The ornamented pure lands, the supreme forms of all Buddhas and Bodhisattvas, and the teachings they have delivered are also but impermanent. What is there to say about the rest? Having contemplated in this way, the meditator's mind will become disenchanted and detached so that based on his knowledge of the past lives he will enter [the *samādhi*] of impermanence and emptiness. As he will contemplate the emptiness and impermanence of all the phenomena, he will let compassion arise, when he sees all the sentient beings attached due to their mental perversions. Practicing compassion in this way, he will gradually succeed in attaining the great compassion. When he has attained the great compassion, all of the Buddhas in the ten directions will praise his virtues as a Bodhisattva. This is called the supernatural power of the recollection of past lives.

修習天眼通

若行者欲求天眼者。初取明光相。所謂燈火明珠日月星宿等。取是明相已。若晝日則閉目。夜則無在念上明相如眼所見。常修習明念。繫心在明不令他念。若去攝還心得一處。是時色界四大所造清淨之色在此眼中。是眼名天。以天四大造故。名為天眼。又諸賢聖清淨眼故。名為天眼。行者得是天眼已。諸山樹木鐵圍須彌及諸國土。都無障蔽。以無礙眼。能見十方無量阿僧祇諸佛及莊嚴國土。爾時行者能知一切佛為一佛。又見一佛為一切佛。以法性不壞故。如見佛相。自見身相亦如是。自身相淨故。一切法相亦如是。如見佛清淨弟子亦爾。無有二相。及十方無量國土眾生。若地獄畜生餓鬼人天。除無色者。生死好醜皆悉見之。皆知十方六道眾生業因緣及果報。是眾生以善業因緣故生天人中。是眾生以不善業因緣故生三惡道中。行者於天眼中得智慧力故。雖見眾生不生眾生想。一切法無眾生³⁶想故。雖見業及果報相續。亦入一切法無業無果報中。雖天眼見一切色。以智慧力故亦不取色相。是色悉皆空故。復次若障若不障近遠上下無不悉見。行者見色界諸天清淨微形者。而彼不見。乃至大天亦復不見。如是等種種神通義。如摩訶衍神通義中廣說。

The Practice of the Divine Eye

If the practitioner wishes to seek for the divine sight, he starts by fixing his mind on the signs of ³⁷light—the light of a lamp, of bright beads, or that of the sun, moon, stars, etc. When he has mastered these bright signs, he will be able to see at the daytime even with his eyes

³⁵ See for ex. M.P.P. tr. Kumārajīva ch.45 *Wen chi pin*.

³⁶ 想 = 相【宮】

³⁷ 明光 = 光明【宋】【元】【明】【宮】

closed. At night, he will also see these bright signs clearly with his [mental] eye without bringing them to mind. He practices constantly, contemplating brightness, attaching his mind to it, not letting it go anywhere else. If his mind is scattered, he gathers it and brings it back to one pointedness. If he practices like this, the sensitivity of his eyes derived from the four elements will take on the nature of the sphere of subtle form.³⁸ This eye is called a divine eye. Because it is composed of the four elements belonging to the divine sphere, it is called the divine eye. It is called the great eye because it is [of the nature of] the clear eye of the sages and saints.

When the meditator obtains this divine eye, he sees the trees of the iron mountains surrounding the Mount Sumeru and all different lands without obstacles. By his non-obstructed eye he is able to see innumerable Buddhas in the ten directions, together with their ornamented [Pure-lands]. At this time, he will be able to realize that all the Buddhas are one and also see one Buddha is [equal to] all Buddhas. Since the nature of the Dharma is indestructible, when he sees the bodily characteristics of the Buddha, he will realize that his own [real] bodily characteristics are also like this.³⁹ Since his own bodily characteristics will be pure, [for him] the characteristics of all the phenomena will also become [pure] like this. If he perceives the purity of the Buddhas, he will also perceive the purity of the disciples without differentiations in terms of duality. Except for the beings in the formless sphere, he will see the immeasurable lands and beings in the ten directions, in different good or bad states of samsāric existence, such as denizens of hell, animals, hungry ghosts, humans, and gods and he will know the karmic causes and effects of all the sentient beings in the six states of existence in the ten directions. [That is to say]: these beings are born among gods or humans as a result of the causes and conditions of their wholesome deeds while those beings are born in the three lower states of existence as a result of causes and conditions of their unwholesome deeds.

The practitioner while practicing the divine eye will see all kinds of sentient beings and yet he will not allow the perception of [real] beings to arise due to the power of his wisdom. This is because all phenomena are free from the notion of [real] beings. Even though [the practitioner of the divine eye] perceives the continuity of karma and its results, he also enters into [the sphere where] all dharmas are devoid of karma and its results. Even though one's divine eye sees all forms, nevertheless due to the power of wisdom, it does not hold on to their signs. It is because all forms become emptiness.

And furthermore, the practitioner of the divine eye perceives [all forms], no matter whether obstructed or without obstruction, near or far, above or below. He sees the pure and delicate forms of gods in the sphere of subtle form without them seeing him, even the great Brahma does not see him. These are the meanings of different supernatural powers as explained in detail in the Mahāyāna.

³⁸ See V. M. tr., 465-471, also D. N. 1: 180, A. K. B. ch.7 verse 42, Y.B.S., *Śrāvaka bhūmi*, 466.

³⁹ Compare *Pratyutpannabuddhasammukhāvasthitasamādhi*, see for ex. *Bhāvanākrama* 3, 255-6.